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A

SERMON

Preach'd before the Honourable

Company of MERCHANTS

Trading to the

Levant-Seas.

At St. *HELLEN'S*, *January* 16. being Sunday, 169⅞.

By *EDM. CHISHULL*, M. A. Fellow of *Corpus-Christi* College in *Oxon* : And Chaplain to the Factory at *Smyrna*.

LONDON,
Printed for S. Manship, at the *Ship* near the *Royal Exchange* in *Cornhil*, 1698.

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By EDM. CHISHULL, M. A. Fellow of *Corpus-Christi* College in *Oxon*: And Chaplain to the Factory at *Smyrna*.

LONDON,
Printed for Jn. Hartwell, at the Sign near the Royal Exchange in Cornhill, 1693.

To the Right Worſhipful

Sir *William Trumbull*, Knt.

GOVERNOUR,

And to the

Honourable Company of *MERCHANTS* Trading to the *Levant-Seas*.

Right Worſhipful, &c.

THIS Diſcourſe which was at firſt haſtily Compos'd, whilſt I was a Candidate for your Favours, is now, with great reluctancy, drawn into publick view. I am uneaſie to think, how ſlender and imperfect a Piece is now put into the hands of Thoſe Men, *who were always juſtly eſteemed as a moſt Accompliſh'd and Excelling Part of the Engliſh Nation. But this being the firſt Command with which You were pleaſed to honour me, I was willing to give You any, even this imprudent Earneſt of my future Obſervance. If Your Choice of this occaſional and peculiar Subject, cannot exempt my Performance from the Cenſures of other*

Men; it will be my only Refuge to appeal to Your Protection. That I am now happily Entitled to it, I can aſcribe to nothing but the known Candor and Generoſity of the ſeveral Eminent Members that compoſe Your whole Society: Who as They at firſt ſurpriz'd me by Their unmerited unexpected Kindneſs; ſo They now render me ſollicitous by what degrees of Sobriety, Honeſty, and Induſtry, I may deſerve Their Favours.

Give me leave Gentlemen to aſſure You; That I go Abroad with Courage and Reſolution to anſwer, as far as I am able, All thoſe weighty Ends, to which Your Free Choice, and Gods Providence, have determin'd my Endeavours. I quickly hope to ſerve You in that Antient Seat of Chriſtianity, which will It ſelf conſtantly excite me to a Conſcientious Performance of my Duty. And another freſh Encouragement I ſhall receive from thoſe great Examples, by which You have there Honour'd and Adorn'd Your Native-Country. I am,

Right Worſhipful, &c.

Your moſt Faithful, and
moſt Obedient Servant,

Edm. Chiſhull.

A SERMON

Preached before the

Levant-Company.

PSALM cvij. 23, 24.

They that go down to the Sea in Ships, that do Buſineſs in great Waters;
Theſe ſee the Works of the Lord, and his Wonders in the Deep.

IT is the great Deſign of this Pſalm to remind the ſeveral Orders and Degrees of Men of their Obligations to Almighty God; and to recollect to them all that variety of Gifts, of Encouragements, and of Mercies, that they have receiv'd from Pro-

vidence. A Conſideration this, very highly neceſſary in our corrupted Age, in which the Affairs of this World are apt to terminate even our higheſt Thoughts, and teach us to forget God *with whom we have to do.* Whereas there is nothing more certain than that the beſt of us here below are nothing but ſo many Agents, or rather Inſtruments of Providence, directed and ordained by the high hand of God, to act by his Commiſſion, to make uſe of his Aſſiſtances, and to fulfil his Purpoſes in our appointed ſtations. In the mean time, the only true End we can propoſe to our ſelves, is to attain, as near as we are able, to the Good of our own Souls, and the Glory of our Maker. And as the meaneſt Peaſant upon Earth ought not to do leſs than this; ſo the greateſt Monarch can do no more. However, the different Poſts and Stations, in which we are all to endeavour after this Common End, have given different names and degrees to Vertue; and according as our Talents are more or leſs, ſo more or leſs Improvement is expected of us. For ſome there are who can exerciſe

little other Vertue in this Life, except that of Patience and Submiſſion to the Yoke of Providence; and who are for the moſt part conſtrain'd to bring Glory to God by their Sufferings only. Others again there are, who are indeed called to an active ſtate of Life, but that of ſo inferiour a Rank, and ſo confin'd a Compaſs, that the benefit of their Duty can hardly be deriv'd to any beſides themſelves. At the ſame time there is a Nobler part of Mankind, ſet up as Lights in the World, and ordained to be the Bleſſings of their Age and Country; Men adorned with Wiſdom, Ability and Renown; diſpenſing the Gifts of Heaven to all that are round about them. But however theſe may be again diverſified in the ſeveral degrees, and qualities, and circumſtances of Life; there are none either more happy in themſelves, or beneficial to their fellow-creatures, than thoſe whom God is pleaſed to imploy on more than one Scene of the Creation; thoſe whom he leads, as it were by the Hand, over the Paths of the Watry Deep, and whom he takes as Witneſſes of his Power,

his Juſtice, his Mercy, and of his Immenſe Goodneſs even to the unconverted World. For whilſt others are confin'd at home to a more narrow ſort of Obſervation, and have no other Notices of an Univerſal Providence but ſuch as are receiv'd by Report only; in the mean time, *They that go down to the Sea in Ships, that do Buſineſs in great Waters, Theſe ſee the Works of the Lord, and his Wonders in the Deep.*

In Diſcourſing on which words, the *Scope* of the whole Pſalm, the *Import* of the Text it ſelf, and that which is the *Natural Inference* from both, direct me to do theſe Three Things.

I. To prove that the Glory of God ought to be the principal Aim of all our Undertakings.

II. To ſhow that the Glory of God may more eſpecially be promoted by *Travel, and Foreign Commerce.*

III. To conſider what Duties are more immediately incumbent upon thoſe whom Providence has call'd to *this important Service.*

Firſt,

Firſt, Therefore I am to prove that the Glory of God ought to be the principal Aim of all our Undertakings. I.

When I ſay of all our Undertakings, I thereby directly exclude all that is indeliberate, all that is idle and trivial, much more all that is vitious in the Conduct of our Life. For theſe are ſo many Scandals of our Nature, and blemiſhes to our Moral Prudence, that either indeed they do not, or at leaſt we could wiſh they did not, make up any part of our real Character: But in every momentous and important Scene of our Human Life, in this or that conſiderable Enterprize, in this or that hinge of our main End, and indeed every thing which we think productive of our true and chiefeſt Good, in this we ought directly and formally to intend the *Almighty*'s Glory: and that not only according to the Command of St. *Paul*, (1 *Cor.* 10. 31.) *Whatſoever ye do, do all to the Glory of God*; but likewiſe according to the Example of our Bleſſed Saviour, who *ſought not his own Glory*, (*John* 8. 50.) but in all his Deſires, his Precepts,

cepts, his Endeavours ſtudied the ſole Glory of him who ſent him: And though there is no Name under Heaven, which in reſpect of Gods Glory, can bear any degree of compariſon with our Lord and Saviour; yet becauſe we all are parts of the Rational World, endow'd with capacious Faculties, and prefcrib'd a large variety of Duties, therefore as far as we are capable of arriving at any Perfection in theſe, ſo far are we capable of promoting our Makers Glory; *i. e.* of anſwering thoſe remote Ends for which God created the World in general, as well thoſe immediate ones, for which he created us in particular. In the mean time that it ought to be our concern ſo to do, or at leaſt ſo to intend, will appear from the Three following Reaſons. And,

1. The Glory of God ought to be the principal Aim of all our Undertakings, *becauſe this is a certain Method to be conſtantly ſecure of Succeſs.* For thoſe Men alone can be fruſtrated in their Undertaking who terminate their hopes in Temporal Riches or in Worldly Honour; whereas he who firſt enters upon

on any laudable Profeſſion, and then dedicates his Services therein to the Glory of Almighty God, that Perſon has done all, which in this uncertain Life, he was capable of doing. Whether or no he ſhall execute his Deſigns, lyes hid in the Counſel and good Pleaſure of him that made him; but that he intended well was the free and deliberate Choice of his own Will. After which, though he be oppreſs'd by Envy, though he be frown'd upon by Fortune, nay, though he be intercepted by Mortality it ſelf, yet he has taken an effectual Method to enſure the Succeſs of his Deſigns: He has approv'd his Reſolutions in the Sight of an All-ſeeing God, he ſhall at length be admitted into his *Maſter's joy*, and accepted under the Character of *a good and faithful Servant*. But, Mat. 25. 21.

2. The Glory of God ought to be the principal Aim of all our Undertakings, *becauſe the happieſt Succeſs we can promiſe to our ſelves is not due to us, but to God alone.* We are all the Servants and Vaſſals of our Heavenly Lord and Maſter, Commiſſion'd in our Earthly

Earthly Pilgrimage to trade with that Talent which he has entruſted to us; and therefore it is but Reaſonable that the Gain and the Credit of our Service ſhould finally accrue to the great Proprietor. We our ſelves are the Workmanſhip of his Hands; our Being he renews to us every moment of our Life; he is pleaſed to concur with us in every Action that we undertake; we live freely upon his Earth, and are dayly fed by the Bounty of his Hands; we act by thoſe Faculties which he has lent to us; and we make uſe of ſuch Materials as are ſupplyed by his Providence; and if after all this, we can attribute any Honour to our ſelves, or can take Pleaſure in our Productions, as if they were the Works of our own Hands, what do we elſe do, but idolize the Creature, and adore Duſt and Aſhes for thoſe Perfections which we borrow'd from above? An eminent Preſumption this, to rob God of that Glory of which he is known to be ſo Jealous, and of which he has peremptorily declar'd, (*Iſa.* 42. 8.) *That he will not give it to another.* But,

3. The

3. The Glory of God ought to be the principal Aim of all our Undertakings, *becauſe the Glory of God is no other than our own Happineſs.* For though the Glory of God, and the Happineſs of Mankind are often repreſented to us under diſtinct Characters, yet if duly apprehended they cannot but appear to be one and the ſame thing. Whatſoever is the ultimate End of our beſt and honeſteſt Endeavours, that at the ſame time is ſufficient to make Man happy, and to glorifie his Maker. As it is the end of our Labours, and is agreeable to our Human Nature, ſo it is the Creatures Good; but as it is the Reward of our Vertue, and is agreeable to the Divine Will, ſo it is the Creator's Glory. And upon this account it is, that God who created Man on purpoſe to make him happy, ſays likewiſe by *Iſaiah*, that he *created him for his own Glory.* But if this indeed be the Caſe, we need not then be directed to aim at the *Glory of God* in all our Undertakings: for as we are Men, and Maſters of right Reaſon, we ſhall be ſure ſo to do. It remains only, that as we are

Chriſtians we propoſe it to our ſelves under that Notion, and that we terminate our Hopes in this or that ultimate Reward, not for our own ſake, but for the ſake of our Creator. This, if we could once practice it, would prove an excellent Rule for the Conduct of our whole Life. This would be ſuch a bleſſed ſubordination of our Human Nature to the Heroick Spirit of Chriſtianity, that we according to the Dictates of right Reaſon, ſhould in all things be made happy; and God according to the Dictates of Religion in all things ſhould be *glorified*. (1 *Pet.* 4. 11.) But having thus far inſiſted upon the Firſt General Head, and prov'd that the Glory of God ought to be the principal Aim of all our Undertakings; I proceed now,

II. *Secondly*, To ſhow that the Glory of God may more eſpecially be promoted by *Travel and Foreign Commerce*.

It having been already aſſerted, that the Glory of God is not really to be diſtinguiſh'd from the Good of the Creature, it will here follow

follow that thoſe may be chiefly Inſtrumental in promoting the Glory of their Maker, who either by Nature, by Fortune, or Education, are fitted to be beneficial to their Fellow-Creatures. For the further illuſtration of which; We are to know that God is a bountiful and indulgent Parent to the Univerſe. He no ſooner had created the World by his Power, but he plentifully endow'd it by his Goodneſs. He has provided not only for the Neceſſities, but alſo for the Pleaſures and Perfections of Life. He has furniſh'd us with an inexhauſtible variety of Materials for the Goods of the Mind, the Goods of the Body, and the Goods of Fortune; for Riches, for Pleaſure, for Vertue, for Religion, and the like. In the mean time, there needs only ſome large and exalted Spirits to be the Diſpenſers of the Almighties Bounty: Men who are worthy to diſplay, to propagate, and to communicate the Gifts of Heaven: Men who by long Habits of Induſtry and Reſolution, have made it their familiar Province, to

improve themſelves, and enrich the Publick. But that theſe happy Opportunities of being ſerviceable to the Glory of God, are in a great meaſure peculiar to the Imployment of Travelling and Traffiquing with Foreign Nations, is what I ſhall endeavour to prove from no other than thoſe Three Particulars, which are plainly hinted in my Text; namely, 1. Becauſe it advances our Native Country. 2. Becauſe it acquaints us with the Works of the Creation. 3. Becauſe it acquaints us with the Diſpenſations of Providence. Therefore,

1. Travel and Foreign Commerce may be ſerviceable to the Glory of God as they are a Means of advancing our Native Country.

When at firſt Providence diſtributed its Goodneſs to the ſeveral Inhabitants of the Earth, to theſe it gave Fruits, to thoſe Metals, and to others Precious Stones: but on its Favourite and beloved People, *It* beſtow'd a Spirit and a Genius to uſe theſe Treaſures of the Creation. Treaſures

ſures not ſprung up amongſt them, leſt they ſhould adminiſter to their Ignorance and Idleneſs; but rather ſhown them at a diſtance, the better to incourage and to provoke their Induſtry. Theſe Men therefore receive Vigour and Activity from their own, but Food and Raiment from other Climates. At Home they make Laws and erect a Polity; but Abroad they ranſack both the *Eaſt* and the *Weſt* for Riches. Valuable Bleſſings *theſe*; if we imploy'd them to the Credit of Religion, and in the Service of him, who firſt planted this Wealth in other Countries, and then ſhow'd us the way to bring it hither. But whatever be the Ends to which they are at Home converted, 'tis the Traveller and the Merchant to whom we are beholden for thoſe good things of the Earth, which others make the matter either of their Vice or Vertue. Theſe are they who bring us in the Fruits, the Treaſures, and when they too are laudable, even the Cuſtoms of our Neighbours. Theſe are they who have rais'd not only whole Trading Nations, but even leſſer

leſſer *Marts* and Cities of Traffick, to be the Wonder of the World. Inſomuch that either in Sacred or Profane Hiſtory, no Place of old was ever mention'd with a Veneration equal to that of *Tyre* : *Tyre*, ſays the Prophet *Iſaiah*, *the crowning City, whoſe Merchants are Princes, whoſe Traffickers the Honourable of the Earth.*

Iſa. 23. 8.

2. Travel and Foreign Commerce are ſerviceable to the Glory of God, as far as they are the Means of acquainting us with the Works of the Creation.

When the Sea was as yet lock'd up from the Uſe and Obſervation of Mankind, they were then ſtrangely unacquainted with the parts of the Creation ; and the narrowneſs of that Sphere wherein they convers'd, detain'd them from any large and exalted Speculations. But when the Experience of Navigation had open'd another Scene, and the new World of Waters was added to that other of the Earth, then the boundleſs Curioſity of Man was overcome with a variety of Wonders. With Terrour and Amazement he travell'd over the track-

trackleſs Ocean: and the immeaſurable extended Main led him by degrees to conceive the Infinity of Him, *whoſe way is in the Sea, and his path in the great Water.* To ſay nothing of thoſe other ſurprizing Objects that adorn the proſpect of the Deep: *thoſe* raging Waves, *thoſe* impending Rocks, *that* herd of monſtrous Animals. Add to this, *thoſe* various Conſtellations, *that* different appearance of the Planets, *that* new viciſſitude of Days and Seaſons, together with *the* innumerable unknown Productions of diſtant Countries. All which when we reflect upon, we ſhall think that the Pſalmiſt had reaſon to cry thus Patheticaſly towards the Throne of Grace: *Lord, how manifold are thy Works! in Wiſdom haſt thou made them all: the Earth is full of thy Riches. So is this great and wide Sea, wherein are things creeping innumerable, both ſmall and great Beaſts. There go the Ships; there is that Leviathan, whom thou haſt made to play therein.* (*Pſal.* 104. 24, 25, 26.) For theſe are all matter of Aſtoniſhment, even while they continue under the ken of Reaſon only: but being once

once ſubject to the naked Eye, and become the viſible Objects of our outward Apprehenſions, they then directly lead us to the Contemplation of Things above, and fix our Thoughts on him, who is the Author and Diſpoſer of them all. So that viewing the Univerſal Cauſe in this multiplicity of Effects, and taking ſome Eſtimate of God from the Grandeur ot his Works, we may preſume with holy *Job* to make that familiar Exclamation ; *I have heard of thee by the hearing of the Ear ; but now mine Eye ſeeth thee.* (*Job* 42. 5.) But,

3. Travel and Foreign Commerce are ſerviceable to the Glory of God, as they are a Means of acquainting us with the Diſpenſations of Providence.

To illuſtrate which Propoſition, I need only cite that part of this exalted Pſalm which follows the Verſes of my Text : *They that go down to the Sea in Ships, that do Buſineſs in great Waters ; Theſe ſee the Works of the Lord, and his Wonders in the Deep. For he commandeth and raiſeth the ſtormy Wind, which liſteth up the Waves thereof. They mount up to the*

the Heaven, they go down again to the depths; their Soul is melted becauſe of trouble. They reel to and fro, and ſtagger like a drunken Man, and are at their wits end. Then they cry unto the Lord in their trouble, and he bringeth them out of their diſtreſſes. He maketh the ſtorm a calm, ſo that the waves thereof are ſtill. Then are they glad becauſe they be quiet; ſo he bringeth them to their deſired Haven.

Lo, here a large deſcription of Providential Goodneſs! Lo, here a mixture of Judgment and Mercy, that will admit of no Comment or farther Illuſtration. It is ſo lively, and ſo Poetical a paſſage; it ſo repreſents that Scene of Danger to all who have had the leaſt Experience of Maritime Affairs; it ſo recollects to them the whole variety of their Fortune; it ſo urges them to remember, how in the midſt of theſe Fears and Uncertainties they have yet ſail'd ſecurely over that dangerous and devouring Element. But if we take a view of National as well as of Perſonal Providence; It cannot but be entertaining to all thoſe who have been call'd into Foreign Parts,

to obſerve the dealings of Almighty God with thoſe places which heretofore were the Seat of his true Religion. To ſee that unworthy Land of *Paleſtine*, unworthy aforetime of the Prophets, the Meſſiah, and the Apoſtles, now deſervedly become a Shame, and a Deſart, and the Portion of an ignorant and unbelieving People. In the mean time, *we* who were then a Nation overſpread with Error and thick Darkneſs, do now enjoy the pureſt Light and Profeſſion of the Goſpel. Nay, it has been the Fate of *this very Kingdom* to have got to it ſelf not only the Religion, but alſo the Trade of thoſe Eaſtern Countries. And as the greedy * *Tyrians* of old traffickt to theſe Iſles for *Tin* and *Silver*, and reſerv'd us as their peculiar Mart, unknown as yet to other Nations of the Earth; ſo we who were then impoveriſh'd and exhauſted by them, do *now* by an happy turn of Providence, fetch in our Stores and our Riches from *the Land of Tyre and Sidon*. Wonderful things are theſe, and not inferiour to thoſe other, of which it was once

* *Vid.* Bochar. *Geogr. Sac. lib.* 1. *cap.* 39.

once ſaid in a ſtrain of Propheſie, *Who ſhall live when God doth this?* (*Numb.* 24. 23.) But having inſiſted thus far upon the Second General Head, and ſhown that the Glory of God may more eſpecially be promoted by *Travel and Foreign Commerce*; I proceed now,

Thirdly, To conſider what Duties are more immediately incumbent upon thoſe whom Providence has call'd to *that important Service.* III.

If what has hitherto been urg'd can convince any conſiderate and thoughtful Perſon, 1. That the Glory of God ought principally to be endeavour'd after; and then, 2. That it may thus happily be attain'd by Travel and Foreign Commerce; it will here naturally follow that thoſe, whoſe Lot is fall'n in this ſo Honourable a Service, are lyable to many great and ſignal Obligations: Which that they may the better be exemplified, with an eye to the ſeveral parts of the foregoing Diſcourſe, I ſhall endeavour briefly to com-

prehend them under theſe Three General Heads. *Firſt*, The Duty of Praiſe to God. *Secondly*, The Duty of Example to our Neighbour. *Thirdly*, The Duty of Conſideration with our ſelves. Therefore,

Firſt, Thoſe who are imploy'd in Travel and Foreign Commerce are oblig'd to the Duty of praiſing God.

It is a confeſt Principle, and that too even in Natural Religion, That as far as we are poſſeſs'd of the good things of this Life, ſo far we are Debtors to the bountiful Hand of God. Which as it is true of all, ſo moſt remarkably of that Order of Men, to which we are now addreſſing. For there is a wide and palpable difference betwixt the Profeſſion of the *Husbandman and the Merchant*. The one is inrich'd by the ordinary Womb of Nature; but the other by the immediate Care of Providence: The one grows fat in his own Land, but the other in a Land that is not his: The one is wont to reap in proportion to what he ſows, but the other is often bleſt

bleſt with a much more abundant unexpected Affluence. From all which Particulars the true and genuine Inference muſt needs be this; *viz.* That if the Benefits which *thoſe* enjoy are ſeven times due to God, then *theſe* are indebted to him ſeventy times ſeven. But be it more or leſs which Heaven has intruſted to us; As a *Jew* or an *Heathen* would repay theſe with the Firſt-Fruits of his Temporal Increaſe; ſo a true Chriſtian will prepare his devout Acknowledgments *in better Sacrifices than thoſe.* He will thank his Almighty Benefactor, not in an air of Boaſting, but in devout and mental Adorations: Not in the Market-place, but in the inmoſt privacy of the Cloſet: Not for that he has made him Rich, but that of his Grace and Mercy he has granted him enough. After which, he will be careful to imploy the Overplus, to the Honour of Religion, in the Education of his Family, or for the Benefit of his Native Country. *And doubtleſs*, this is the moſt likely progreſs to compleat the ſeveral degrees of an Hearty and Reli-

Religious Praiſe. For a truly generous Mind is ſenſible of all its real Obligations; a ſenſe of our Obligations will remit us to the thoughts of Providence; the thoughts of Providence will commemorate Gods Mercies; the memory of Gods Mercies will beget a Chriſtian Gratitude; and that Gratitude will break forth into the Ejaculation of the Bleſſed Pſalmiſt; *Oh that Men would therefore praiſe the Lord for his Goodneſs, and for his wonderful Works to the Children of Men.* But,

Ver. 31.

Secondly, Thoſe who are imploy'd in Travel and Foreign Commerce, are oblig'd to the Duty of good Example to their Neighbour.

As the Example of each ſingle Perſon is always to be meaſur'd by the Character which he bears; ſo in ſome ſence it is true, that none bear a greater Character than thoſe, whom Providence has ordain'd to any Foreign Imployment. For the Charge which they carry with them is, in truth, a ſacred and ineſtimable Charge: no leſs than the Credit of their Religion and their Native

Native Country. They ought to approve themſelves Abroad not only as Perſons of ſober and honeſt Converſation; but what is much more, as becomes true Engliſh-men and ſincere Chriſtians. So that if by means of thoſe who ſhall travel from hence into the Unbelieving World, *this Nation is* not eſteem'd as a Brave, a Generous and Heroick People; *this Faith as* an Holy, Sincere and Heavenly Profeſſion; the fault will lye at their doors, whoſe Life and whoſe Behaviour have miſrepreſented either. But as theſe are the Circumſtances of our Country-men Abroad; ſo being return'd Home, the Caſe is not much alter'd. For *theſe* are the Men who committed themſelves and their Fortune to Gods immediate Protection; *theſe* are the Men who have proſper'd in that ſtate of Life; *theſe* are the Men who have *ſeen the Works of the Lord, and his Wonders in the Deep*; and therefore *theſe* too are the Men who ſtand oblig'd to a more exact performance of their Duty. Otherwiſe there never will be wanting ſuch weak and unwary Perſons, who being

being leſs acquainted with the Diſpenſations of Providence, will be led by *theſe great Authorities* into the like remiſneſs of Obedience. And then they, by whoſe *Example* our moſt holy Religion is thus unhappily diſhonour'd, will appear at the great Tribunal, not only guilty of their own, but likewiſe *as partakers of other Mens Sins.* (1 *Tim.* 5. 22.) But,

Thirdly and *Laſtly*, Thoſe who are imploy'd in Travel and Foreign Commerce, are oblig'd to the Duty of Conſideration with themſelves.

The Art of *knowing ones ſelf is* what ſome Heathens have much talk'd of, but what ſome Chriſtians have better practic'd. And in truth it is ſo deſirable a Perfection, that it is much to be wiſh'd that the ſeveral ſtations and degrees of Men were acquainted with it: Eſpecially the *Merchant and the Traveller*, in whoſe Life there muſt needs be ſo great a variety of Accidents, ſo many remarkable Events, and ſuch a mixture of Joy and Wonder, as will be always entertaining to themſelves. To this end it would prove

prove a Method of excellent good Service, if each ſingle Perſon preſerv'd a faithful *Regiſter* of all his Actions, and as it were an *Hiſtory* of his own Life. There it might be pleaſant, as well as uſeful to obſerve, what diverſity of Men, of Things, or of Places, they have ſeen; what Works of Gods Power, or what Diſpenſations of his Providence; what Dangers they have eſcap'd; what Difficulties they have encounter'd by Sea or Land; with how little, or with how much, they at firſt began; and finally, with what increaſe of Fortune God has bleſs'd their Induſtry. After which it will be neceſſary to deal ſincerely with themſelves, and to put to an Impartial Conſcience theſe or the like Queſtions. *Have* they been deſirous to praiſe and to adore God for his manifold and repeated Mercies? *Have* they been fair and juſt in all their Dealings? *Have* they improv'd the Talent of Grace, as well as that of Fortune? *Have* they been Charitable to the Diſtreſſed according to their Ability? *Have* they been ſtudious to do Honour to

the Country from whence they came, but chiefly to that unblemish'd Religion which they profess? *In general*, *Have* they approv'd themselves as wise and faithful *Stewards* to their great Master, and manag'd the good Things of this Life to the *Glory* of him who lent them? *These* are those only pious Considerations which shall compleat the admir'd Person, who is in Favour both with God and Man: *These* are they which shall make him happy in *himself*, and happy to his Fellow-Creatures: *These* are they which shall lead him from Honour to Honour, and from Vertue to Vertue; till by several gradations of Prudence, his Character shall at length come up to that *Idea*, and that Desire of the Wise *Solomon*; *Happy is the Man that findeth Wisdom, and the Man that getteth Understanding: For the Merchandise of it is better than the Merchandise of Silver, and the Gain thereof than fine Gold.* (Prov. 3. 13, 14.)

Now

Now the Father of our Lord Jesus Christ, who accepteth the Doers of the Word and not Hearers only, bless, confirm, preserve, strengthen us, and establish us in every good Word and Work!

The Peace of God which passeth, &c.

FINIS.